

стических зарисовок до научно-философских изысканий), в них поднимались вопросы из области богословско-канонической, религиозно-нравственной, историко-церковной, религиозно-историософской проблематики. Во всех своих работах митрополит Алексей выступает как глубокий религиозный мыслитель, ученый-богослов и общественно-церковный аналитик.

RECONSTRUCTION OF ANTI-TRINITARIANMOTOVYLO VIEWS BASED ON PRINCE A. KURBSKII CRITICS

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Motovylo was a Volyn nobleman and owner of a personal coat of arms. Motovylo, by request of Prince Ostrog, Motovylo responded to the polemic work of P. Skarga, «On the Unity of the Church» (1577 r.)¹.

However, Motovylo's work was not published due to the resistance of Prince Andrew Kurbski, whose personal correspondence with Konstantyn Wasyl Ostrogski, in the «second» and «third» letters to the latter², appealed to Prince Ostrog to abstain from publishing the work. However, according to Natalia Yakovenko, the first work written by Orthodox followers, titled «Message to the Latin of their own books», was published in about 1582 and she believes that this text was written by Motovylo³.

According to Igor Teslenko, Motovylo owned a part of the village Lazuchnyka of Kuz'myns'kyi parish, he was the owner of the village Leduhova of Kremenetskiy Count, and he also took a village Zakrynychchya in Novozaslavska parish as a pledge from Prince Janusz Zaslavsky. Motovylo was twice married and had descendants, who in the XVII century, were named for Benevychi-Motovydla⁴.

¹ *Piotr, S.* O jedności Kościoła Bożego pod jednym pasterzem i o Greckiem i Ruskiem od tej jedności odstąpieniu / *S. Piotr // Skarga Piotr.* – Krakow: DRUKARNIA "CZASU" FR. KLUCZYCKIEGO I SP. pod zarządem Józefa Łakocińskiego, 1885. – 301 c.

² *Сказания князя Курбского / под ред. Н. Г. Устрялова.* – СПб: Тип. Императорской Академии наук, 1968. – 494 с.

³ *Яковенко, Н. М.* Реформа «грецької» церкви: унія, оновлення православ'я / *Н. М. Яковенко // Історія української культури: у 5 т. – Київ, 2001. Т. 2.* – 835 с. – С. 512.

⁴ *Острозька академія XVI–XVIIст., енциклопедія.* – Острог: Видавництво Національного університету Острозька академія, 2011. – 512 с. – С. 241.

Analyzing these sources, we learn that the Motovylo was an anti-Trinitarian: *«А той-то Мотовило инославны не токмо арианского духа в себѣ имѣетъ, но воистинну сузу безлѣйшаго, неистовѣйшаго диявола, ланфима на общего владыку, Христа нашего, отрыгающа, подалеко горчайшии и ядовидши, нежели Арий безбожны. Бо он согласник и обновитель Павла Самосадского ерѣси и Фотинуса некакого, древних еретиков, которые прѣли преждевѣчности Сына Божияго и не вѣрили пророческимъ словесемъ, начало полагающе от Марии Христу, их же давно поправно и обличенна ерѣсь, и проклятием осуждена и с ними вкупе»*¹.

The same confirmation is given by Kurbskii in the third letter to the Prince of Ostrog *«То се убо, ерѣтицы предреченные и нынешнии, ученицы ихъ, не токмо Сына Божия от Отца существа отлучаютъ, яко Арий, но и преждевѣчное рождество его, от Отца прият, точию от Марии начало ему полагающе; а пророческимъ гласом о преждевѣчномъ рождествѣ его и апостольскимъ проповѣданием не вѣрят и смеются прескверно!»*².

The views presented can define Motovylo as an anti-Trinitarian. Anti-Trinitarianism is a broad term for identifying the doctrine which denies the Holy Trinity dogma of three unique of the incarnations of God (Father, Son and Holy Spirit). At the Council of Nicea in the year 325, this ideology was banned and declared as heresy. By this time the Christian dogma of the Holy church on Trinity was not approved yet – among anti-Trinitarian there were Gnostics, Monarchians, Adoptionists, Subordinationists and Arians. The Abrahamic religions, Judaism and Islam, are also anti-Trinitarian religions in their own sense.

During the Reformation, anti-Trinitarianism returns to the religious arena. Reformers decided to implement the dogma of the Trinity, although not to break the bonds with the early Christian church. Between the teachings there was a polemic, which sometimes ended in bloodshed. One of the main ideologists of anti-Trinitarianism, Miguel Servet, was burned through Calvin's insistence for non-recognition of the Trinity.

A large proportion of anti-Trinitarians were concentrated in Italy, but because of the persecution they faced from the Inquisition, they

¹ Сказания князя Курбского / под ред. Н. Г. Устрялова. – СПб: Тип. Императорской Академии наук, 1968. – 494 с. – С. 245.

² Ibid. – С. 246.

had to seek refuge in Protestant countries. Anti-Trinitarian migrated into Eastern Europe, a large of whom moved into the territory of Poland, where they later followed the teachings of Faust Sotsyna and formed a new anticlerical process.

The history of Arians in Ukraine begins in the second half of the XV century from the Sect of Skhariya the Jew, who came from Kyiv to Novgorod from the Great Duchy of Lithuania. The main ideologist was Skhariya, which was described as: *«Быль в тые часы жидовнъ, именем Схария, сталсе начиньем дъаволским научен был вшелиакиим злым вынайденъям, чаром и чорнокнижству, богу звездному и астрологи. МѢшкал в мѢсте Киевском, значный быль пред князем Михайлом, который на тот час пановал мѢшкаючы у вѢре хрестіанской, сын АлексанѢдров, внук Володимеров»*¹.

Jews in their teachings followed the heresy of Arius. They taught that Jesus was the Son of God, in the same capacity that Moses, Joshua and the other prophets were also God's children. They taught that they do not deny that he was a divine messenger. Jews pointed out that everyone can be like Christ, as Christian virtues were perceived not through theology, but rather as an ethical doctrine – people had to look for ways to improve themselves, to understand their purpose as components for salvation. This interfered with the Renaissance ideas that man could create himself and the world, rather than be a passive part of the church.

This teaching was followed by Theodosius Kosoi – the leader of one of the most radical religious movements in the territory of medieval Ukraine and Russia. It is believed that he developed the most perfect Jewish doctrine. Theodosius stood against the feudal system and church hierarchy; denied rites, sacraments, the cross, icons, etc.

*«К попам не приходите, и молебенов не творите, и молитвы их не требовати, и не кайтесь, и не причищайтесь, и темияном не кадитися, и на погребении от епископови от попов не поминати- ся... Подобаєт поклонятися духом Отцу, а не поклоны творите, ни на землю падати и поклонятися, ни проскуры, ни капуны, ни свечи приносити»*².

¹ Перетц, В. Н. Исследования и материалы по истории старинной украинской литературы XVI-XVIII веков / В. Н. Перетц. – Ленинград, 1928. – 246 с. – С. 128.

² Зимин, И. С. Пересветов и его современники: очерки по истории русской общественно-политической мысли середины XVI века / А. А. Зимин; отв. ред. М. Н. Тихомиров; Ин-т истории АН СССР. – М.: Изд-во АН СССР, 1958. – 498 с. – С. 286.

The dogmas taught in his teachings interfered with Bogomilism, which also denied such things as the cross, icons, ecclesiastical hierarchy, liturgy, power, etc. Analyzing Kosoi teaching, we can assume that he wanted to restore Christianity to its original face.

For such views Kosoi was convicted and imprisoned, but he escaped to the Grand Duchy of Lithuania to Volhynia, where he finds adherents and Motovylo was among them.

Motovylo, living in the realm of the prince of Ostrog, was probably acquainted with the works of European anti-Trinitarianism. It is in the XVI and XVII centuries, when Ostroh reaches its climax and is the largest cultural, religious and economic center in Ukraine. With the initiative of Konstantyn Wasyl Ostrogski, a spiritual and educational center that had a printing and publishing scientific group was created¹. Because of the Reform Movement, there were existing communities of anti-Trinitarians and Calvinists in town. In addition, knowing that the Orthodox Church was in crisis, he was ready to cooperate with them.

Prince Andrew Kurbski pointed out that anti-Trinitarian and related sects were not only in Volyn «на Подгорю соборы их волочатся тако же и во оных русских пределах.» This evidence was also confirmed by papal nuncio Fulvio Ruggiero «rose some sect that is widespread in Lithuania, which promotes the idea of old Aria»².

Ukraine during this period was an arena of struggle between two groups of anti-Trinitarianism «Lithuanian brothers» led by Simon weekdays and «Polish brothers» under the direction of Martin Czechowicz and Jan Nyemovskii. Prince Andrew Kurbskii wrote to the judge of Volyn Kodiyan Chaplycha (1575) that «у домах його угнездилась ересь пожедковлених Феодосія Косого та Ігнатія»³. His contemporaries indicated that after escaping from Moskovia in Lithuania they became Protestants. According to V. Hanyak they were likely to join the «Lithuanian brothers»⁴.

¹ Острозька академія XVI– XVIIст., енциклопедія. – Острог: Видавництво Національного університету Острозька академія, 2011. – 512 с. – С. 391.

² Любашенко, В. І. Єретичні течії [Електронний ресурс] / В. І. Любашенко. – Режим доступу до ресурсу: <http://litopys.org.ua/istkult2/ikult222.htm>.

³ Сказания князя Курбского / под ред. Н. Г. Устрялова. – СПб.: Тип. Императорской Академии наук, 1968. – 494 с. – С. 234.

⁴ Ганяк, В. Й. Замок Острожских открывает свои тайны. Очерк 9-й [Електронний ресурс] / В. Й. Ганяк. – 2010. – Режим доступу до ресурсу: <http://www.proza.ru/2010/07/27/1176>.

The study of anti-Trinitarian history can be divided into an early period (heterogeneous ideologically and organizationally, having various religious and socio-political views) and a late one (Socinianism).

In its early period, anti-Trinitarian is comparable to Anabaptism. These two movements in Europe were enlisted by those who were dissatisfied with the incomplete development of the Reformation. Both movements recognized the right of an individual to religious freedom; a highlight of both movements was the teaching of religious individualism; they both fought against all forms of feudal dependence or inequality.

Some anti-Trinitarian views differed from the teachings of the Anabaptists: Firstly, the teachings provided for deference to the mind first and to faith, second; secondly, they required critical analysis of Scripture and denied the sanctity of the Old Testament; thirdly, they put forward the idea of non-confession of faith that render them to the level of rationalist trends. Therefore, anti-Trinitarians were unacceptable for classical religious teachings, and for the Anabaptists.

In one of the letters Kurbskii indicates that Motovylo was an anti-Trinitarian chiliast: *«А любовникъ твой, Мотовило, не токмо во всей прескверной книзе своей фалшивъ пророческие словеса выкладает, паче же прескверне и грубно, и в конклюдити это книги своей Христа проповѣдуетъ ваки преитти, и на тысящулѣтъ еще тленное житие уставити върнымъ своимъ, и ясти и пити, и под винницами наслаждаться»*¹.

Chiliasm is a religious doctrine of the second coming of Christ and His millennial kingdom on earth, which has to come before the end of the world. This process was formed through direct interpretation of «Apocalypse»: *«And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years»* (Revelation 20: 4).

As said by L. Mitrokhin, chiliasm throughout church history has caused an ambiguous attitude. This doctrine was often used for political purposes, and debates about it were sometimes very turbulent².

The idea of Millenarism (Millenarianism) was popular among the Anabaptists for some time. Chiliasm by that time was demystified. It was believed that the idea of God's kingdom on earth is the future compensation

¹ Сказания князя Курбского / под ред. Н. Г. Устрялова. – СПб.: Тип. Императорской Академии наук, 1968. – 494 с. – С. 221; 234.

² Христианство: слов. / под общ. ред. Л. Н. Митрохина. – М.: Республика, 1994. – 559 с. – С. 277–278.

for an unfair life. What is important in this is that believers perceive this idea as one that can be achieved through their own efforts. The above facts also prove that Motovylo was influenced not only by Kosoi ideas, but also of various anti-Trinitarian processes in Europe and the various teaching of the time that he was acquainted with through his studies.

It is through this evidence that we try to reconstruct Motovylo's views. As an anti-Trinitarian chiliast he denied the basic tenets of Christianity – the Trinity – denied the doctrine of the divinity of Christ and the immortality of the soul. He was a Unitarian and condemned Trinitarian and Deist views.

As in the days of Motovylo, anti-Trinitarians were not unified and were very heterogeneous; dominated by different theories as to whether the real anti-Trinitarians supported feudalism, human nobility and the exploitation of others. For example the famous Arian Protector, Jan Kischka, advocated the preservation of the existing order. At the same time anti-Trinitarian Paul Grzegorz addressed to the followers of anti-Trinitarianism, *«Ви не маєте права їсти хліб, здобутий потом ваших підданих, а самі повинні працювати. Ви не повинні також жити у маєтках, подарованих вашим пращурам за пролиття крові. Продавайте ваші маєтки і майно, а отримані гроші розда- вайте бідним»*¹. Theodosius Kosoi, also opposed the autocracy, as mentioned above. But given the realities of the time, in order to survive, anti-Trinitarianism had to violate their beliefs. Motovylo did not support this dogma, since he possessed great estates. Chiliasm of Motovylo was very similar to the views of Jan Nemovskiy that directly referred to the twentieth chapter of the Apocalypse.

Analyzing further similarities between the views of Motovylo and «Polish brothers», it can be assumed that he also opposed infant baptism and believed that a person has to be knowingly baptized as an adult and to follow Christ by further actions.

Motovylo acted against the church hierarchy, as evidenced by the dissatisfaction of Prince Kurbskii «не имея никакого страха Божия, проповедует свои бессмысленные или бесстыдные рассуждения по поводу римских епископов, которых он считает и называет, как свидетельствуют его слова, епископами Антихриста»². Although it is important, that the work was not published, but the idea of Papa-antichrist was smartly used afterwards by the following panelists.

¹Подокшин, С. А. Реформация и общественная мысль Белоруссии и Литвы. (Вторая половина XVI начало XVII в.) / С. А. Подокшин. – Минск: Наука и техника, 1970. – 224 с. – С. 70–71.

²Сказания князя Курбского / под ред. Н. Г. Устрялова. – СПб.: Тип. Императорской Академии наук, 1968. – 494 с. – С. 234; 246.